Mewu

788 the wind, as I did among the sedentary Fantzu. On the other hand, prayer flags (2) were used a great deal. In front of most tents there

2. Rockhill 1), page 739.

is a mast from which as /57/ a rule two lines are suspended adorned
792 with prayer flags. In cases of illness or other misfortunes the peo-
785 ple visit a lama in a monastery and ask his advice. The lama may then recommend the use of a prayer flag which is printed by the lama, usually free of charge.

We must also mention the fact that lamas are called upon to influence the weather by means of prayer, especially when there is too much rainfall or a drought. In that case the lama comes to the tent encampment and pitches his own tent, in which he reads sacred writings.

I did not learn anything among the tent Fantzu about special customs to keep off thunderstorms. The sedentary Fantzu leave it to the lamas to ward off thunderstorms.

● [821] Earthquakes are considered a punishment for the wickedness of human beings. When there are eclipses of the sun and moon the people pray, as they do so often, simultaneously with lips, rosary and prayer wheels, and burn juniper wood.

Laymen as well as lamas and bŏm-bu offer sacrifices to ward off evil influences. On the 1st, 8th, 15th and 29th of each month they burn incense in front of the tent. This custom is observed particularly after a death, in order to propitiate the spirits of the ancestors. Morning and evening they burn dwarf juniper and remnants of yak dung. At the same time they set out a brass cup with sacrificial water, as well as butter and tsamba. The sedentary Fantzu have special altars for this purpose made of loam; the tent Fantzu burn their offering on the ground. There are also sacrifices made chiefly to Dzam-la (Ts'ai-shen, the god of wealth) whose statuette stands on the family altar. They place three bowls to the left and four to the right of this statuette, and these are filled every morning with fresh water, just as those in front of a Buddha statue. After the noon meal the bowls are emptied and stacked.

751 /58/ Sacrifices are made to the ami (mountain spirit) on all
782 sorts of occasions, chiefly to ward off evil, and darts and "khadaks"(1)

1. The "khadak," a silk scarf, is an important object of the religious and social life of the Tibetans.